THE FRONTIER

A CHRISTIAN COMMENTARY ON THE COMMON LIFE

EDITED BY
PHILIP MAIRET AND ALEC VIDLER

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THE
FRONTIER
A CHRISTIAN COMMENTARY ON THE COMMON LIFE

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Monthly Letter

ONE clear sign of the ever-growing inter-dependence of the Western democratic nations is the public interest they now show in one another's elections. The British general election a month ago was followed even more closely on the Continent of Europe and in America than the previous one. Yet the political issue which made very many, especially in France and Germany, switch on the radio eager for the latest returns, was one that played no noticeable part in the contest itself. Even Mr. Churchill, who has done as much as anyone to make the issue of European confederation a live one, did not think it prudent to emphasize it at all in the electoral propaganda of his Party. Of those who, either here or abroad, are glad the Conservatives won, probably most are thinking of possible effects upon international politics. But whereas in Britain they are thinking chiefly of American and Commonwealth relations, largely in economic and financial terms, on the Continent the hope is that the new Government will take a more affirmative line about the integration of Europe than their predecessors did.

It is true that Labour as a new party has hitherto had a more tentative touch in Continental affairs, and that its backing in the country has shown a fear or dislike of close relations with any foreign government or party it does not

suppose to be near its own colour in social policy. But Conservatives, too, when they come to any of the concrete questions of closer political or economic association with the Continent are inhibited by the vested interests that would be affected. The misgivings of British steel interests about the " Schuman Plan " were but a foretaste of the risks, if not sacrifices, that would have to be faced in any effective merger of European affairs. Individuals from Britain have done much to advocate this idea, but when it comes to action both the national parties begin to lean backwards.

Christian Opinions on European Confederation

Passionate belief in Europe as a cause is rare in this country. There is plenty of it in France, and a good deal in Western Germany, and it is conspicuous among Protestants whom one meets at ecumenical congresses. In these countries and others, very many have rejoiced at each step towards European union—the institution of the Assembly, the progress of the Schuman plan—and have shown keen disappointment at each set-back. They have deplored the often tongue-tied behaviour of the British when negotiations have come to any critical point; and one of them lately wrote that " beyond doubt, British reticences are chiefly responsible for the great delay in building up the new community ". These bodies of opinion—at least as intelligent and informed as any on the Continent—welcome the British change of government as more propitious for the realization of their hopes. Not that it makes them over-optimistic. They are coming to see how federation with Europe must look from the point of view of any British government, whatever its political colour: and they are now urging action without waiting for the British, in the belief that any real economic and political co-operation between France and Germany would put pressure on Britain to join in.

European integration as a goal gets some recurrent attention in the religious press: e.g., in London the Angli-

can *Guardian* has opposed it, whilst the Roman Catholic *Tablet* here and the Protestant *Réforme* in Paris consistently and strongly support the idea. Several ecumenical meetings, by giving it a firm if guarded approval, have also shown that this aspect of the future of Europe merits discussion as a Frontier question. But before considering what claims, if any, it has upon Christian support, a few words on its material prospects are in order. Let us look first at the obstacles, which could render any real union of Europe impossible, and then at the circumstances which may be making some measure of it obligatory.

The Price to be Paid

Since the setting-up of a European Assembly, with a consultative function but no real powers, one thing has become clear as daylight. The present co-operation between European States for trade and defence (which is after all considerable) cannot be carried much further without some common executive authority. And to speak of this as only a " measure of federation " may be a self-deception : to give any real powers to a continental government is to take those powers away from the member-nations' governments. Sovereign states have rarely if ever given up a tittle of their sovereignty except under dire compulsion. To retrench the area over which sovereignty is exercised, as Britain has done over much of her dominions, is not a renunciation of sovereignty, but only a reduction of it to practical proportions. Real renunciation of sovereignty means giving it up at the very centre of power, handing it to a partly alien authority ; and that is so difficult that even what looked like a popular demand for such a step could not be taken at face value. Such a popular demand exists in some quarters of France and Germany because defeat and internal dissension have shaken the national confidence, but we have already seen that their governments, which ostensibly pursue the federal aim, are quickly checked when they come

face to face with what it really implies. It would not only diminish the autonomy of governments, it might well undermine the existing characters of their countries. If the barriers to free exchange and migration were abolished, can one imagine that over-populated Germany would not begin to move into underpopulated and more fertile France? Would not the rigours of a continent-wide competition render many industries uneconomic and their workers unemployed; bring about a new division of labour over the whole area? and could the polyglot rulers of such a multi-national community keep in touch with the peoples? The pooling of sovereignties in Europe, if it came about suddenly, would bring about the confusions and sufferings of a vast social revolution long before it could yield the benefits expected. No one of course proposes such haste: the idea is to take it in easy stages, relieving hardships and repairing dislocations as they occur. But every step taken brings several others into view as necessary consequences, to the natural alarm of interests that know they would be endangered. For example, after a first recoil from the difficulties revealed by the first sessions of the European Assembly, it seems to have been supposed that a Western defence system with a European army, was as far as the confederation need go. But modern defence is the biggest, and the most necessarily planned and co-ordinated, of all industrial enterprises. It demands an economic co-ordination commensurate with its size. That was the fact behind General Eisenhower's insistent plea for European integration in his great speech in London last summer. And no less surely, European armed forces would require a responsible European authority. To will the beginning is to consent to the end and to the means, or even to discover that one has already done so. It is no wonder that the British, so long inured to the advantages of an island base, have become less and less willing to see the necessity of union with the Continent—especially as the memory of fly-bombs and rockets recedes into the past.

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Pressures towards Consolidation

To say that a thing would be painful and hazardous or would hurt many people does not of course mean it will not happen. Forces beyond the control of any of us do exist in every age, by which we are carried along willy-nilly ; [1] and sometimes those who most clearly recognize the way things are going can do most to mitigate the troubles they are bound to cause. (Readers of the Old Testament will recall hallowed examples of this in the prophetic period of Israel when the messengers of God intervened very fervently, though mostly unsuccessfully, in international politics.) Europe's traditions of religious unity and discord, and its recurrent aspirations to a common patriotism are realities, although they have of themselves no practical power, and formidable pressures towards consolidation have been growing since the last war. Indeed one can hardly doubt that the foundation of a new European politico-economic system would have been laid down by now, but for Britain's reluctance seriously to proceed with the idea. And there are possibly limits to Britain's power to resist this development. She has already seen that the Commonwealth is a very different world basis from what the Empire gave her ; and the financial ghost of that Empire, the " sterling area ", is a structure increasingly tenuous and precarious. The trading advantages conferred by these great systems have hitherto enabled a crowded island population to live by manufacturing industries after they were no longer competitively superior to those of other nations. Germany, Japan and Italy, all great industrial if not now military powers, are approaching full recovery, and will be able to undertake much of Britain's work for the world at lower prices. Britain is already unable to pursue her international policy except as the member of a larger community, and it would be pointless to urge that her language relates her more closely to America than to Europe for, true as that is,

[1] It was said of Talleyrand that he signed his name to events, he did not bring them about.

America prefers that Britain should count herself in with Europe. Nor can the Commonwealth, vastly important as it is, be regarded as an alternative to association with Europe. Indeed, the claims of the colonies may work in the opposite direction, demanding a broader base in Europe than our crowded island affords. Other European countries have oversea dominions, which together they might sustain but separately are very likely to lose. In Africa, for instance, a whole red sea of troubles is arising, and the case that is sometimes put forward for co-ordinating the European authorities on that continent is not to be ignored. It may well apply also to their increasingly beleaguered holdings in South Asia.

The Central Question

Another, and more pressing, consideration is the fate of Europe itself, which is in plain terms the problem of Germany's future. At present the Russian and Western Powers are making insincere bids against one another about united democratic elections for the whole of Germany, which in practice neither side can afford, or has any real intention to allow. The only promising pathway to German unity lies through a European condominium in which Western Germany would join. The States further east—Poland, Czechoslovakia, and Hungary—have in past history been prosperous and independent only as buffer states when their great neighbours on either side were about equally formidable: they are now enslaved, because the continent to the West is weak and divided. Only if a Western Union were achieved including half of Germany, could the other half, together with these irredenta, have a chance of regaining freedom of action. If any other way of dealing with the problem of Germany holds out a credible promise of preventing its recurrence, we have not heard of it. The centre of Europe is still inhabited by the most numerous, intellectual, industrious, and obedient of all European peoples; and if they cannot be peaceably incorporated into a wider com-

munity while that is possible, they will themselves strive once again to create one they can dominate, by methods we do not now foresee.

We have enumerated some of the forces making against and for European unity, without attempting to balance one against the other. Only history can do that. In addition to the facts and forces one has to estimate in any question of political orientation, there are always other factors which are incalculable. In making our own decisions, so far as we are required to do so, this incalculable factor lies within ourselves. In the last analysis, it is the hope or faith that is in us which decides what causes we will espouse. In the case of Christian groups which have pronounced in favour of European unity, we cannot, of course, say that it is their Christian faith that makes them do so. It is their belief, as citizens, in their civilization as a bearer of universal values, and their sense of responsibility for what happens to it.

Transcending Nationalism

This union must be a positive aim and vision if it is to prevail. Mere acquiescence in a new European order, in default of any safe alternative, could not achieve it, and would vitiate the result if it could. Nor can it succeed simply as a defence against Communism. It is noteworthy that, in Berlin, those who look most eagerly to a Western Union for their liberation—especially the younger people both of the Eastern and Western Zones—fear that what it would bring them might, after all, be a vision without social-organizing power. They have experienced both Nazism and Communism, and bitter as the experience was, they saw that both, in differently objectionable ways, met a need and commanded a response; that each revealed, by filling it, a vacancy in the existing state of their society. Further west, in Germany, France, and elsewhere, one meets with the same misgiving, which is at bottom a symptom of sheer cultural defeatism. This is a condition that has to be reckoned with. In reality, the fear of a regression to the

chaotic economy of the 'thirties is quite illusory. The vision of a new Europe is a post-communist, not a pre-fascist one. The conception of " over-lapping " authorities, alluded to in the valuable article on " Cultural Relations in Europe " published here on a later page, is one that would apply, with differences, to the economic structure, and nothing could be more distinctively modern. No organizational technique can, it is true, of itself awaken new social energies : but the transcendence of nationalism, outmoded as it clearly is in this old continent, may be just what is required to restore the sanguine spirit of its peoples ; and Britain, with some experience of what it means to transcend nationalism through its Commonwealth, should have a special competence to lead in such a development.

* * * *

All this would be inexcusable utopianism, had not our leaders already gone a considerable way towards its realization. British encouragement of European union has some history behind it, and it became official policy two years ago. We have now paid so much lip service to the ideal of Britain as part of a European political community that any more of it, unless accompanied by some practical commitment, begins to feel like sin. If obstacles, previously unforeseen, are now considered insuperable, then the bell should be rung to reverse engines. For beyond a point that is already reached, British ambiguity, unless clarified one way or another, is making matters worse and not better for our nearest neighbours. Of all the hard foreign questions now facing us as a political community, this is one of the most searching.

INTERIM

The Pope and Medical Ethics

The address delivered on October 29th by Pope Pius XII to the Congress of the Italian Catholic Union of Midwives has been widely and excitedly discussed in the press and elsewhere. The excitement is curious because on the subject of therapeutic abortion, on which the discussion has been focused, the Pope did no more than reiterate what every informed person has known to be the accepted Roman Catholic teaching. The subject was considered by the Frontier group of doctors which produced *The Doctor's Profession*,[1] and that group included both Roman Catholics and Protestants. They summed up the two sides of the question as follows :—

> "Christian opinion is sharply divided on the subject of therapeutic abortion. Roman Catholic doctrine holds that a life should be held sacred from the moment of conception, because, as modern science itself has shown, the individual child in its distinctiveness is already present from that moment. There must be no direct attack on the life of the foetus, even in the interest of the mother. The two lives are of equal importance before God. They argue that a survivor of a ship-wreck has no right to push another person off a raft to drown, even though his own chances of reaching the shore are thereby enhanced. If it is objected that the principle is lacking in humanity, Catholics can point to the gross misuse that has been made of the practice of therapeutic abortion. Where killing of the foetus is permitted, transient fashions in obstetrics, or reckless and incompetent midwifery, have led to much greater loss of life than strict observance of the Catholic rule. It is further undeniable that, once the rule of regarding foetal life as inviolable is abandoned, 'wishful thinking' extends the medical reasons so generously that they are notoriously used as a cover to get rid of many unwanted pregnancies.
>
> "Other Christians would agree with Roman Catholics that life should be held sacred from the moment of conception, and it is hard to see how any Christian could possibly defend uncontrolled abortion. They would, nevertheless, have to say that they failed to see why, in cases where there was a reasonable certainty that continuation of the pregnancy would mean the death of the

[1] S.C.M. Press, 4s. 6d.

mother, the life of the unborn foetus should not, in some instances, be given up. Many feel that though a fertilized ovum may possess individuality it certainly has no personality. Further, they would say that, when the two are incompatible, the life of a mature individual should take precedence over that of a rudimentary potentiality incapable of separate existence. They would want to assert that the argument that direct abortion is tantamount to the murder of the child can be met by the retort that refusal to perform it is tantamount to murder of the mother by the doctor who is responsible for her care. However unsatisfactory such a position might be to those who wanted definite guidance, they would say that each case would have to be considered separately in relation to all the factors involved."

In February last the bishops of the Church of Sweden issued a pastoral letter on sexual questions,[1] in which with regard to abortion they followed the line indicated in the latter of the foregoing paragraphs. It is remarkable that this pastoral letter caused, on the ground of its alleged inhumanity, as loud an outcry in the "Liberal" press of Sweden as the Pope's address has done in Britain. This goes to show that Catholics and Protestants, despite their differences, have much more in common than they may suppose over against those who reject the Christian ethic altogether.

An English translation of the complete text of the Pope's address has now been published by the Catholic Truth Society as a pamphlet (price 6d.).

Frontier Luncheon

At the Frontier Luncheon on Thursday, December 13th, in the Queen Mary Hall, Mr. W. G. Symons will speak on "The Layman in the Church". Tickets (3s. 6d.), which must be obtained not later than December 12th, can be had from the Christian Frontier, 8 The Cloisters, Windsor Castle.

[1] The text of the Swedish bishops' letter is published and sympathetically discussed in French in the November number of the Catholic *Nouvelle Revue Theologique* (obtainable from Blackwell, Oxford). The pastoral letter also deals with divorce, sex relations outside marriage, contraception, sterilization, artificial insemination and homosexuality.

CULTURAL RELATIONS IN EUROPE

CULTURAL relations are such a vast, not to say vague, subject that in any discussion it is wise to specify from the start both the problems to be treated and the angle of treatment. In the present case, the area to be considered is Europe and the particular problem for review is the revival or reintegration of Europe as a cultural community, at harmony with itself and capable of making its contribution to the wider harmony of the world.

This is not the place to dilate on the nature of cultural relations in general but perhaps attention should be drawn at the outset to the modern meaning of the term. It now covers practically every aspect of a nation's life outside politics, economics and defence, and in certain contexts it may even include political and economic studies, as, for example, when the administrative or financial machinery of a country becomes the subject of a course for civil servants assembled from other countries. One result of this extension of the " cultural " field has been to increase the interest and activity of governments in the handling of cultural relations, a development deplored by two widely different types of critic. " Idealists " grieve to see the " things of the mind " dragged in the political mire, while " realists " denounce cultural propaganda as an unpractical waste of money, far inferior in its effect to hard-hitting broadcasts by the B.B.C. or straight political talks to the foreign press. Neither criticism takes into account the immense range of cultural work to-day. The idealists do not grasp that, properly conducted, it can make for the humanization of international life by appealing to the best things men have in common (including their common needs); and the realists fail to see that a sense of interdependence and common interest is a more permanent foundation for a stable world than the compulsion of superior force.

The problem of cultural relations within Europe is raised here in three of its aspects : the general problem of European

community, the problem of Germany, and the problem of Eastern Europe.

The problem of European community can best be outlined by asking the following questions :—

(1) When we speak of " Europe " or a " European community " do we in fact mean Europe as defined by the geographers or do we mean only that part of the Continent bounded by, and including, Sweden, Germany, Austria and Italy, possibly with the addition of Finland and Greece ?

(2) Is it not more rational to extend the area of this community to include at least the United States and the other Anglo-Saxon democracies, and perhaps, since we are including Latin Europe, to include Latin America as well ? In short, is not " Europe " an out of date conception, except perhaps in geography, and is not NATO a more real cultural unit than " Europe " ?

(3) If we are, with an effort, to hoist ourselves out of nationalism, is there any need to replace it by some form of regionalism ? Shall we not by doing so merely be reviving the faults and dangers of nationalism on a larger scale ? In terms of organized cultural relations, is there any need for an intermediate body, between UNESCO, representing all the nations of the world, and the ordinary bilateral relations (Cultural Conventions and so forth) between each nation and the rest ?

In the first place, it seems reasonable to suppose that, however much we may insist on the world unit as the true " Parliament of Man ", it will always be necessary, for practical reasons, to form sub-committees to discuss regional problems. The real issue here, therefore, is whether " Europe " is a suitable unit to form a sub-committee and, if so, what countries are to be eligible as members of it. Incidentally, it is important to note that the danger of simply replacing competitive nationalisms by rivalries

between larger politico-geographical units (" The Atlantic World ", " Asia ", etc.) can best be guarded against by making these larger units not exclusive but overlapping. It is the exclusiveness of nationalism which constitutes its strength and its danger.

Europe is the oldest living example of a community of free communities on a continental scale. It has been the greatest school of political experiment in the history of mankind, facing in miniature the problem which humanity has now somehow to solve on a global scale or perish—namely the creation of a system which will enable peoples of very different origins, habits and degrees of development to live and grow together in a tolerable degree of individual freedom within a restricted space. We may object that the course of European history only goes to show the inability of Europe to solve this problem, even for itself: nevertheless, it is out of the struggle to solve it that the main ideas governing political thought in the world to-day have been born and from Europe that they have gone out to the rest of the world, transforming and to be transformed. We need not assume that this rich vein is played out and that Europe has nothing further to give the world in this respect, either by way of political theory or by way of political example.

In any case, what possibilities remain? There are perhaps two. One is the permanent division of Europe into East and West, the former under Russian hegemony or domination, the latter forming part of an " Atlantic community " of free democracies, with America, Britain, France, and (hopefully) Germany as its leading members. Of this more must be said in connection with the problem of Eastern Europe. The other alternative is a continued failure to solve the problem at all, in which case either Europe will fall under the domination of some better organized Power which at least has a will and a purpose, high or low, of its own: or else it will drift on, becoming by degrees to the world at large what the Balkans were, or seemed, to our fathers and grandfathers—an international slum area, in-

habited by quarrelsome states whose broils were always liable to disturb the general peace. But whereas the Balkans consisted of immature states, a bankrupt Europe will consist of decayed ones.

The problem of Germany is in every sense the core of the general problem of Europe. Indeed, Germany's choice will probably decide between Europe's three possible futures—integration, partition or dissolution. There can obviously be no integrated Europe which does not embrace Germany, and a willing Germany at that. The adhesion of Germany, whether entire or divided, to the eastern or the western camp will determine where the boundary line is to run if Europe is to partition itself; and it may decide whether one point of view or the other is to predominate over the whole of Europe, and whether that predominance is to be established with or without war. I should add here that, to the problems considered in this paper, war, which so obsesses our minds to-day, is *incidental*. These problems may, by ill luck or ill judgment, be forcibly solved by armed conflict: they can, conceivably, be solved without it; but with it or without it, they will somehow have to be solved, unless they are shirked. That is to say, they, and not the problem of war, are the fundamental reality of the situation. From this angle, rearmament in the west has a double aspect. It has the genuinely preventive intention of discouraging any solution by force of arms or by the threat of such force. On the other hand, it is also designed to attract Germany into the western camp partly by a display of strength and partly by freeing her from fear of her eastern neighbour. From the Russian side both these aspects of western policy no doubt appear aggressive, or at least offensive; but this, while it imposes on us the duty of moderation and restraint, does not justify concession of principle.

The German problem is not one of "re-education", in the sense of making the Germans see the error of their ways, or attempting to change the German character. That

character may appear unstable, emotional, full of strange depths and darknesses which we cannot fathom and which are unfathomable by the Germans themselves : in any case, it is not to be changed, after centuries, by a few foreigners in less than a decade. We must deny ourselves the satisfaction of a " mission " and take our stand on lower but firmer ground. Our task is to present the truth about western democratic society, its aspirations and its aims, as forcibly and as clearly as we can and with a passionate conviction. So far as purely rational assessment goes, the Germans are quite intelligent enough to choose for themselves, provided they are given access to the facts, and it is important to remember for how long they have been kept from the facts or what is worse, presented with a distortion of them. And just as important as the " facts " of western life in the ordinary sense—the statistics, the constitutional, social, educational particulars, and so forth—is the atmosphere of democratic society, its daily ways and daily unspoken assumptions, which can only perhaps be realized by living among them.

It is sometimes suggested that there are twists and inhibitions in the German character, making it impossible for Germans to grasp, or even to sympathize with our ways of thought or to hold steadily on a democratic course. If this is so, then it is so and there is nothing anyone can do about it. But if this were all there is to the German character, there would be nothing for it but to make our side indubitably the better armed, keep as tight a hand as possible on Germany, and leave it at that. Talk about democracy might salve our own consciences : it would not impress the Germans. But there is of course much more to it than this, since though they may (like the rest of us) have their unlikeable sides and are certainly not an easy people to help, the Germans are a great people to whom our civilization owes an immense debt. The great need of the Germans at this time—and, I am convinced, their great desire too—is for a friendship from outside which is sincere and un-

patronizing but also impossible to deceive or exploit. A sentimental attitude towards Germany is useless; the Germans will be quite unable to resist the temptation to despise it, while making out of it what they can. At the same time, the desire to have friends, to belong to a community, is a deep and genuine desire in Germany to-day, and our duty as well as our opportunity lies in meeting it. It is in this field, above all, that cultural relations have a vital part to play.

The problem of Eastern Europe can be all too simply stated. If all the European nations under Russian domination to-day were free to choose for themselves, it is arguable that they would opt for regimes a good deal nearer to Communism than those which they enjoyed before the war. It is quite certain that they would not opt for subjection to Russia and that they would desire free communication with the West. In other words, they would like to be in the position of Yugoslavia to-day, without necessarily following the Yugoslav pattern in every detail. We are faced, therefore, with a clash between morality and expediency. If we tacitly or overtly accept the present situation, we are acquiescing in the enslavement of millions of Europeans, and those well-meaning people who envisage some form of settlement with Russia on a basis of the present "Iron Curtain" frontiers, are in fact advocating *Realpolitik* of the most ruthless kind. Yet how can these prisoners be freed without provoking war? Russia regards their territories and their populations as essential to the defence and the economy of the Soviet Union and is not likely to consider them less so as western Europe grows stronger and pulls at least western Germany into its orbit. Desperately we seek to evade this issue. We tell ourselves that, as peasant nations, mainly of Slav origin, the peoples of eastern Europe are best and most naturally grouped with Russia; that Russia, being immeasurably the largest state of the group, is bound to overshadow and control the rest, East European and Russian traditions of government being

what they are; and that Russian methods of government and control will gradually grow milder and more tolerable as time goes on and above all as Russia's constricting fear of western intentions lessens with experience.

All this is wishful thinking, in terms of past history and present fact. No amount of learned but loose talk of "Slavo-Byzantine" groups of nations will cover the true situation. Of the peoples of eastern, south-eastern, and eastern-central Europe (Russia excluded), only the Serbs, the Bulgars, the Macedonians, the Montenegrins and some Bosnians are both Slav and Orthodox. The Poles, Czechs, Slovaks, Croats, Slovenes and the rest of Bosnia are Slav but not Orthodox. The Greeks, Roumanians, and some Albanians are Orthodox but not Slav. The Hungarians and the rest of Albania are neither Orthodox nor Slav. Furthermore, three of the peoples concerned—the Poles, Czechs, and Hungarians (not to mention the Greeks), have for centuries been intimately associated with the main political and cultural history of Europe, to which they have themselves made no inconsiderable contributions. The remainder owe their cultural progress mainly to contact with the west. As to the other two consolations, one may say that there is not a shred of evidence in Russian history past or present to suggest that Russia will desire or be able to evolve a regime acceptable to countries with a "western" cultural tradition and a substantial middle class like the three countries mentioned.

The more one considers the ascertainable facts about the lesser Republics, European and Asiatic, of the U.S.S.R., once advertised as patterns of the way to treat subject minorities, the less reassuring they seem—even if what might content the Uzbeks would be good enough for the Czechs. In truth, the Russians themselves appear to realize that it is only by the removal or extermination of whole classes and the strict supervision and isolation of what remains that Soviet rule can be permanently ensured in the satellite states. By the luck of geography and good leadership, and by virtue of her native courage and obstinacy,

Yugoslavia has struggled free of the web. Would even the most hardened "Slavo-Byzantinist" insist on her re-entangling herself in it? Yet what she has done others, less fortunately placed and not necessarily less courageous, would dearly love to do.

It is perhaps in the cultural field that one comes most fully to realize the cleavage between east and west. Russian representatives do still attend international political gatherings and although some of their methods may be rough, they conform on the whole to the recognized rules. After hard bargaining, and after many threats of war and subsidiary warlike "incidents", such as Korea, but without a total major struggle, it might be possible to arrive at a purely political settlement, a partition of the globe, with accompanying economic or trade arrangements. But what sort of settlement would it be that forbade the free exchange of persons and ideas between the two halves of the divided world, and can Russia possibly yield on this point? Unless the Soviet Government modify their present attitude, it is safe to say that they cannot possibly allow any arrangement which could be recognized as the establishment of cultural relations in the sense understood by the West. Their instinct tells them that to yield over this issue would be to ruin their whole plan for the area they control, and that instinct may well be right. So far as eastern Europe is concerned, and possibly Russia itself, to permit anything but carefully controlled cultural intercourse with the West must lead to the gradual modification of Moscow's plans by forces outside Moscow's control, as it is doing in Yugoslavia to-day. Yet can there be peace where one half of the world is cut off in this way from all human contact with the other half. And if there can, how durable is it likely to be and is it right to acquiesce in it? A "crusade" is of course out of the question. But when a settlement begins to be made with Russia (as it cannot until the balance of force now being struck begins to sway even and come to rest), should we make it an essential condition that some

minimum interchange must be allowed in the cultural field? Russia's sensitivity to this point is indicated, perhaps, by her recent attempt to appear more liberal in giving representative western opinion a chance to be heard in the Russian press. But in this sphere, of all spheres, Russia cannot afford to make concessions. When she does, it will mean that the autocratic, centralized stage of the Communist experiment is likely to end. It will be the Kremlin's Reformation.

To sum up the whole argument. If we can conceive of the new international society towards which we are working as a complex of overlapping (and hence not exclusive) communities, Europe, including Germany, eastern Europe, and Russia if she will, is marked out by geography, history, and the desires and needs of its peoples, as one such community. Since the various communities overlap, this need not prevent the peoples of western Europe also being associated with an "Atlantic" group nor those of eastern Europe also being associated with a Russian or Eurasian group, and both with a central world organization. In the advance towards this state of affairs, the promotion of cultural relations has a vital part to play, in three respects:—

(i) It can strengthen the sense of community among those nations of western Europe which are already conscious of their common interest and common outlook in other ways.

(ii) It can help to convince those European nations (Germany, Spain, Portugal) which are outside the Soviet sphere but are not yet wholly won to the idea of European solidarity that they have, and can do, much in common.

(iii) It is the key, or the touchstone, of any durable peace between Russia and the West. No settlement without the restoration of at least a minimum of free cultural intercourse between East and West is likely, in modern conditions, to last—quite apart from the fact

that the present vacuum is maintained in order to prevent any but a biased version of western life and culture reaching the subject population.

LIBRA.

GAMBLING AND THE LAW

An ADDRESS *given by* PROFESSOR H. A. HODGES, *at a* FRONTIER LUNCHEON *at the Queen Mary Hall, W.C.* 1, *on October* 18*th.*

THERE is a good deal of evidence to show that gambling is a subject in which there is a lively public interest. In the last three years or so, quite a number of well-documented articles on it have appeared in the public press. A Royal Commission has been appointed and has presented its report. A Commission appointed by the Church Assembly has also presented a report on a different aspect of the matter. Quite a number of people, in making their autumn programmes for meetings, seem to be including meetings on gambling; and in these meetings, I think, the Royal Commission's Report is likely to be near the centre of interest. I have been asked, as a member of the Commission, to give an impression of the problem as it appeared to us on the evidence.

The Royal Commission was appointed about 2½ years ago and presented its report about six months ago, and it would be well to start by considering what its terms of reference were and, at the same time, what they did *not* include. It was appointed " to inquire into the existing law and practice thereunder relating to lotteries, betting and gaming, with particular reference to the developments which have taken place since the report of the Royal Commission on Lotteries and Betting in 1933, and to report what changes, if any, are desirable and practicable ". That is to say, unlike the Church Assembly Commission, which was appointed to

consider the ethics of gambling, this Royal Commission was appointed to consider the law, and possible changes in the law, with a view to what is desirable and practicable. We might use Rousseau's phrase and say that we were to consider what can be done " men being taken as they are and laws as they might be ". That was our commission. We decided from the outset that it had nothing to do with the speculation, sometimes loosely called gambling, which takes place on the Stock Exchange, although some of our witnesses thought it should. It had to do with betting, lotteries and gaming in the commonly understood sense of those terms. Further, our task had nothing to do with fiscal matters any more than—indeed, rather less than—with the ethical aspect. It would be impossible for a Royal Commission considering this question totally to ignore the ethics of it, even though our prime concern was legislative ; the fiscal aspect was not our concern at all.

That being a general statement of the task we had assigned to us and the point of view from which we approached it, what did we find when we began to look at it ? We found that the existing law relating to betting, lotteries and gaming is confused, antiquated and hard—in some respects it is fair to say impossible—to enforce. (1) It is confused, because there are far too many statutes dealing with these matters, statutes which have been enacted at different times and for various purposes, and which now hopelessly overlap. The confusion is worst in the matter of gaming, when, in the opinion of one of our legal witnesses, it is practically impossible for the plain man to know what the law actually is, and the interpretation of it by the police and the courts is difficult. (2) Gaming provides also the best example of the antiquated character of the law ; for the earliest of the many statutes still in force belongs to the reign of Henry VIII, and was not passed in order to deal with betting at all but to outlaw certain games which diverted people's attention from archery. Another instance of an out-of-date law is the prohibition of cash betting off the

course, in shops or offices to which people resort for that purpose. This is an example of nineteenth-century paternalism, which has lost its original justification in consequence of the rise in standards of education and general responsibility among those social groups who a hundred years ago were considered to need protection. (3) The law against cash betting off the course is also a palmary example of a law which is not, and in the opinion of the best judges of these matters cannot be, enforced.

We, therefore, came to the conclusion that it was necessary, unless we were to make confusion worse confounded, that the law relating to these matters should be very thoroughly overhauled and consolidated and that, if possible, a single statute covering the whole field should be drawn up and passed, and everything else wiped out. The new law ought to be simple, so far as it can be in view of the complexity of the matters it deals with, and consistent with itself, and clear enough to be easily interpretable. It should be up-to-date—that is, should deal with existing circumstances and with people as they are now. Further, it should be just; and by that I mean that in so far as it imposes conditions or restrictions it should impose them fairly as between man and man and between class and class, so as not to place any particular group in a position of privilege. And, finally, it should be enforceable.

It was our task to suggest in what manner this might be achieved, taking one by one the different aspects of the problem which faced us. The field divides into many sections, but I think only a few of them raise controversies which are of the first public interest. The most important are football pools, dog racing, and cash betting off the course. These, I take it, are the questions on which there will be most controversy, and of these I think the third is the most controversial, both in itself and in relation to the recommendation we have made.

We were very greatly helped in our work by the evidence which we received from many different types of people, and

it may be of some advantage to distinguish three main types of point upon which evidence could be given and considered by us. (1) In a matter concerning legislation, one should have in view certain fundamental principles—principles not wholly unrelated to moral principles. It is impossible, we shall all agree, that the law of the land should be identical with the moral law, but in drawing up the law of the land we should not be without regard to recognized moral principles. Again, (2) since the law is meant to be observed by a certain nation, we must have regard to existing bodies of opinion within that nation concerning the matters in hand. And (3) we should have regard to practical experience as it has appeared to those who have the task of interpreting and enforcing the existing law, who therefore know where the shoe pinches, what is impossible, what is difficult, and what is desirable. These then were the three chief things which we had to consider: principles, existing bodies of opinion, and the general practicability of legislation.

In this meeting, held under the auspices of the Christian Frontier Council, the subject cannot be discussed without some particular reference to Christian principles and to Christian opinion—so far as there is such a thing. The Royal Commission received evidence from several Christian sources, especially in a long session with the Churches' Committee for Evidence and Action, and also in a different and shorter session with representatives of the Roman Catholic Church. The Roman Catholics presented a shortish, crisp, and clear memorandum. The Evidence and Action Committee presented quite a number of memoranda, and some of these were lengthy. They argued their case in great detail and ended by making many recommendations. These were supported by an appeal to principle, by the statement that they represented a large body of opinion, and also by arguments from experience. In fact, they spoke to us under all three heads—principle, body of opinion, and practicability as shown by experience. It will be noticed, however, that in drawing up our recommendations we have

departed quite considerably from the proposals with which they ended their memorandum, and that raises the basic question which will be in people's minds here and now. I will, then, in as brief a time as I can, try to show how the Christian evidence, if I may call it so, appeared to me, and I am sure I may say to my fellow commissioners.

The fundamental point of principle is the ethical question : is a wagering contract always wrong, because of some intrinsic evil in it, irrespective of the circumstances in which it is made ? What was our attitude, as a Royal Commission, to this question ? We took for granted that it is not the business of the law of the land to try to enforce the moral law as such. To do so would be neither possible nor desirable. There are many things recognized to be morally wrong which the law does not prohibit and no one thinks it should. On the other hand there are things in which the law has to take action where no moral issue is involved at all, e.g. traffic control. Law and morality may overlap, but it is not the business of the law simply to enforce morality. We took as our principle of action that the law should not interfere with people's private activities, nor even with their public activities, except in cases where it could be shown that these activities unless restricted by law were creating a considerable public evil. Yet even so we could not be indifferent to the moral question. For if the moral law was in fact being habitually disregarded in a matter as pervasive as the one we are considering, this might well show itself in some visible deterioration of character, and this not only in the extreme gambling addict, but in the nation generally ; and this, if it reached serious dimensions, would be a matter which we should have to take seriously.

All our Christian witnesses laid down principles bearing upon this issue. Sometimes these were distinctively Christian principles based upon revealed truth ; but they also laid down other principles based upon common human reason, which might therefore claim to be understood and accepted by everyone. (This was true both of the Roman

Catholics and of the larger body of Christian witnesses.) We found, however, that they were not in agreement among themselves about these principles. The Roman Catholics were not divided; it is known what their opinion is and always has been. But the others were divided and did not conceal the fact. Indeed, it is notorious. The more recently published report of the Church Assembly Commission on this matter, and the discussions which followed it, show—if they show anything—that the Church of England is divided about 50/50 on this fundamental question; and though it is thought that the Free Churches take a much more rigorous view in this matter, there is evidence that even they are not unanimous in this rigorism. A well-known Free Church divine said to me after our Report came out: "Thank goodness, here at last are people who can speak the truth in love."

All this applies to those in the various Christian Churches who have thought about the question and reached a reasoned conviction upon it. But how many are these? The spokesmen of the Churches' Committee for Evidence and Action admitted to us that the people whom they were supposed to represent were not wholly solid behind them. How solid they are, I don't think there are any means of discovering. But it is clear that those who appeared before us are in fact the zealots; and those who are not zealots have allowed the zealots to speak for them. I doubt whether there really is a solid block of Christian opinion on gambling. There are only the opinions of Christians, and these, it seems, can vary quite widely.

Finally, we were not convinced by the evidence which the Churches' Committee brought before us, claiming to show what is the verdict of experience. They made a great point of the alleged tendency of gambling to produce deterioration of character, and in many cases crime. Among the Christian witnesses themselves, however, not all were equally sure about the crime-causing properties of gambling; and all our other witnesses who were likely to have experience

bearing on the question cast doubt upon the connection. Their practical proposals, too, included some which were declared impracticable by every witness who spoke from experience. If anyone thinks that the Christian evidence was treated with disrespect in our ultimate conclusions, he should bear in mind to what extent the Christian evidence was in conflict with what we received from almost every other quarter.

I should like to make one final point. I have talked in a general way about our attitude to these matters and the considerations which guided us, but I cannot cease without speaking a little about one specific matter, and that is the matter of shops or offices for cash betting off the course. We recommended that these should be made legal under a system of strict controls approximating pretty closely to that prevailing in the Irish Republic. Every member of the Royal Commission has been in Ireland and seen that system in action. Some of us saw it in both town and country, and at a time when betting was likely to be at its height, on Derby Day. We had been told a lot of unpleasant things about the Irish betting offices, by the Churches as well as by the National Bookmakers' Protection Association. We found no evidence that their allegations were correct. The things which they said happened did not happen; nothing like them happened anywhere we went. One group of us had the benefit of the unofficial guidance of one or two Protestant Churchmen who showed us, on a map of Dublin, what they considered to be the "plague spots". We went to these places, but nothing to justify the term was in evidence. I saw only one betting office full to the doors, and that was in a busy street, a quarter of an hour before the start of the big race. It was the experience of seeing what goes on there, as much as any argument of principle or theory, which served to convince me. One further observed that even those people in Ireland who objected to betting, and claimed that the betting offices had done one bad thing in that they had increased the total volume of betting, were

not able to allege that, on the whole, things were worse after the introduction of the shops. They even admitted that things were possibly better because the evil had been taken off the streets.

In this country the evidence of legal and police witnesses was unanimous that the existing law cannot be enforced and, indeed, little attempt is made to enforce it strictly. So we have, it seems to me, a fairly clear case. We have a law which cannot be enforced (*a*) because the police have not enough men, (*b*) because the public are quite strongly against it, and (*c*) because the Courts are not in sympathy with the law and do not impose the strictest penalties. The existing alternative across the water does not show these evil features and, so far as we could observe, it appears to be a very decent and reasonable solution of what is a real problem.

CONTEMPORARY THEMES

WHAT makes contemporary writing and thinking really contemporary? Two recent books [1]—Jenkins' *Tradition and the Spirit* and Tillich's *The Protestant Era*—raise this question at least by implication. For all the theological insight and pretty verbal wit of the one, and for all the massive learning and originality of the other, neither indulges in "thoughts men think in the mind alone". Their books will be welcomed therefore in wider circles than those to which they might be thought to be addressed. This is theology for the layman, not in the sense that it is theology devoid of technicalities, watered down, or prepared patronisingly for "such as are of weaker capacity", but because the authors allow the pressures of modern life to touch them at the points at which they hurt. Jenkins at first sight would appear to be dealing with a

[1] *Tradition and the Spirit*, by Daniel Jenkins (Faber. 12s. 6d.); *The Protestant Era*, by Paul Tillich (Nisbet. 21s.).

conventional theological theme, the nature of tradition and its relation to the work of the Spirit; but so much fresh air blows through the old debate that it is quickly seen that it must be conducted in new terms. His is the more readable book. Tillich's book is a collection of essays prepared at various times in the past thirty years, covering a great many themes—the interpretation of history, the relation of religion to culture, to ethics, to the social and economic turmoil of our day, and over all and through it all a pre-occupation with how modern man is held in life in a self-conscious, atheistic age. It is a book with many a difficult passage in it; but if this book does not deeply influence Christian thinking in Britain for many years to come, then it will be so much the worse for our Christian thinking and witness. It is impossible to summarize Tillich's argument: there is more justification than usual in the conventional apology that it is an impertinence to try to review it. One must be content with trying to reflect on some of the elements which make the writing of both these men essentially contemporary.

The first is the continual sense of having to do with the living God. Dr. Oldham recently quoted a remark of Rosenstock-Huessy: "I have heard students talking about the attributes of God in a way that made me feel ashamed. They knew everything about God except that he was listening to them." Not so with Jenkins and Tillich. Jenkins brings both Protestantism and Catholicism under judgment, the one for neglect of those things which the living God has been and is saying to his people from Abraham to our own time, the other for giving men spurious securities in formalism, legalism and archaism which stand between a man and the crisis of faith, always held in tension with unbelief as he stands before God. If, as the reviewer in *The Tablet* has said, Jenkins' is an eirenical book, it is because he has listened to the words of him who said, "I came not to bring peace but a sword. . . . My peace I leave, not as the world giveth. . . ." Here is Christian controversy as it should be conducted, an attempt to discover what the

controversy is which God has with men ; and if that leads Catholics and Protestants to repent, then the effect will be therapeutic indeed.

Similarly, Tillich refuses to allow us to treat God as part of our religious paraphernalia. With devastating effect he uncovers the " man-made God " of Protestant orthodoxy and Protestant idealism, " a God that is either enclosed in a set of doctrines or is believed to be accessible through morals and education " and the " man-made God " of Catholicism created " in the interest of the feudal order, of which the medieval Church was a part " (p. 246). Against all such idolatry (p. 43) the only protection is in the living God himself, who receives us not because we think truly or do rightly, but because he is gracious. This is the meaning of justification by faith, the essential corrective principle in all our thinking and doing, by which comes release from self and into the world in which there is effective a New Being (a new creation) through the activity of Jesus the Christ (pp. 203–204). We go out into the world therefore to meet and receive power from a God who is already *there*. Tillich denies to the Church " a holy sphere as its separate possession " and " to culture a secular sphere that can escape judgment " (p. 203). He does this because of what he believes about God, that he is the living One who is " *in* history, though not *from* history ". To describe him as he is, active in the world of our day, is " the present problem of ' the person and the work of Christ '. It is an actual problem with which reality confronts us at every moment. . . . The profoundest demand of all is that we learn to speak of God in such a way that he appears not as an object above all other objects, nor as a mere symbol, but as the really real in everything that claims reality " (p. 218).

The task in which *The Frontier* is engaged, the description and uncovering of how we can acknowledge, obey, trust God in the common ways of life, wrongly called secular, is one to which Tillich gives illumination and precision. Jenkins and Tillich may be placed together then first in this

respect, that they are contemporary writers, not simply because they strive to be up-to-date but because they know God to be the living contemporary One.

There is a second characteristic of this kind of Christian writing in our day, a characteristic which gives it a distinctive flavour from that of some periods which have preceded it. It is the awareness of the scale on which the Gospel may be said to be operative, and the existence of a positive, as well as a negative, attitude towards events in the so-called secular world. One of the most finely written passages of Jenkins' book is that in which he sets out to answer the question : " Is there discernible to the eye of faith a spiritual constitution of the universe which has been uncovered and vindicated by the rising of Jesus Christ from the dead and which holds for all men, whether they call themselves Christian or not ? " (p. 99). In asserting that there is, that " the redemption won by Christ is won on a cosmic scale ", that " the Church on earth exists to testify on behalf of, and partly to express, in visible and organized form the true life of humanity " (p. 100), Jenkins has some illuminating and suggestive things to say about how this redemption, received, as it were, self-consciously in the Church, is related to what is going on in the world. He has also some extremely hard things to say about the individualism of Protestant ethics and piety, which shields from men the full scope of their joys and their duties in the world : they have been set free for God's service in a much larger and more modern room where life is inevitably much more corporate than the ethics of the pulpit would ever suggest. Equally disastrous is the archaism of Catholicism which cannot come to terms with the revolutionary forces of our day, with an industrial society, with an urban civilization. Jenkins strikes a much overdue blow in defence of life lived in cities. He is not afraid to speak of the much despised technological age as a gift of God, and he breaks some very pretty lances with C. S. Lewis and Middleton Murry on the way.

So too Tillich's essays are shot through with the conviction that the fundamental affirmation of our faith is the New Being in Jesus the Christ. This for Tillich is a cosmic phenomenon, which we perceive and receive in every sphere of life—the life of society, the life of the intellect and so on. The last section of the book, from the essay entitled "The Protestant principle and the proletarian situation" onwards, is concerned with specific problems of perceiving and receiving this gracious gift of God, where we are, in the modern world of thought and action.

Through all this Jenkins and Tillich maintain constant awareness of a third factor without which no writing would be fully contemporary: the inescapable self-consciousness and inner insecurity of modern man. What Tillich calls the human "boundary-situation", living on the edge of "the ultimate threat to human existence", creates an immense challenge to the Church. It challenges her to return to her basic message—that it is precisely "that individual" (as Kierkegaard said) who is threatened thus, whom God seeks out and gives security in nothing but himself (Jenkins, pp. 145–146). This is the meaning of "justification by faith" of which both authors make so much more sense than do most conventional theologians. It is, however, a principle which needs to be applied to the Church herself. A Church which would stand with God and man at this border line of life and death

> "must be something quite different from the churches that refuse to be disturbed in their spiritual possession. Such a church must subject itself to a radical criticism and eliminate everything that diminishes the weight of the border situation—the sacrament that works magically, and thus circumvents the ultimate threat; the mysticism that is supposed to effect immediate unity with the unconditional, and thus escape the ultimate threat; the priestcraft that purports to transmit a spiritual guaranty that is not subject to the insecurity of man's existence; the ecclesiastical authority that claims to be in possession of a truth that no longer stands under the threat of error; the cultus that gives ecstatic fulfilment and veils over the unfulfilled character of the divine demand" (Tillich, p. 197).

If this seems like the Old Protestant attack on Catholicism, then we shall have misunderstood Tillich, for we have only to read a few lines further to see that his attack is on all of us. " The Protestant Church is always in danger of forgetting its meaning. Its greatest downfall has been its claim that it has, by virtue of pure doctrine, become the invulnerable possessor of the truth. It has not understood that to stand on the boundary means to stand not only in unrighteousness but also in error " (p. 198).

Both these books bear ample witness to the Catholic element in their authors' Protestantism. It is to be hoped that they will do something to bring to the attention of Catholics the self-criticism which is the essential witness of Protestantism, so that one may look forward to the day when —fashions having changed a little—a recent pamphlet entitled *The Catholicity of Protestantism* may be matched by one on *The Protestantism of Catholicism*. For Catholicism and Protestantism are not opposite principles of Church life : they are, properly undertood, complementary principles. But neither Jenkins nor Tillich are interested in patching up our existing Protestantism or Catholicism and then trying to marry them. They speak of a judgment on both : a judgment which derives from a fresh awareness of the call of the living God to His Church in the world. One inescapable reflection which comes from a reading of their books is that, in a profounder sense than is often allowed to the remark, the unity and renewal of the Church will not be uncovered, in the first instance, through agreement between professional theologians. It will only be made apparent through acts of faith and obedience on the part of lay churchmen and women who are being held by God in the world. The new insights, and the agreement of theologians when they come will be the result (like all theological formulations) of reflection upon those existential acts of faith, love and hope which men have made unpretentiously and humbly in their daily tasks.

DAVIS MCCAUGHEY.

CHRISTIANITY AND HUMAN RELATIONS IN INDUSTRY

By Sir George Schuster.

I AM grateful to W. A. Symons for his criticism of my book, since it is just this kind of argument which helps to clarify thought. His article also, incidentally, throws light on the importance of "communication". I have obviously failed to communicate my ideas fully to him.

Briefly he represents me as having taken the "classical view" of work ("the value of any activity lies in its creative character") and of neglecting the Hebrew-Christian view (the Old Testament seeing work "primarily as a law, as a necessary condition of man's life on earth," and the New Testament advancing on this, to see work "not simply as a necessity but as a means of service to our fellows"). But this really misrepresents my position. True, I started with Aristotle's conception of the "good life"; but I found this alone utterly inadequate.

According to my view, this inadequacy has a significance far deeper than is implied in the distinction between the two conceptions of work; but I fully recognized the importance of that also. Let me support this with two quotations. In my second chapter, after considering the characteristics of modern industry, I wrote:

> "I think one must recognize that there are two aspects in work: first the *duty*, as a condition of self-respect, to perform a bread-winning task for oneself and one's family; secondly, the *opportunity* to achieve happiness through creative activity. It is only a small fraction of humanity which can be fortunate enough to combine the two (i.e. to find happiness through the exercise of their best faculties in their breadwinning work) and I have come to feel that it is dangerous and intrinsically wrong to encourage ideas that anyone has a right to expect such a perfect combination. The *duty* element must be preserved" (pp. 30, 31).

That was written in the chapter on the responsibilities of "management", and later, when I proceeded to consider the "workers' response", I wrote:

> "According to the philosophy . . . which I have tried to state the undertaking of creative work in a spirit of service is an

> essential condition for a good life on this earth. . . . To Christians service to the community implies consideration of the needs of others in a spirit of love, and that is not only the surest basis for service, but ennobles every act" (pp. 84, 85).

On the strength of these and other passages I might perhaps say that the difference between me and Mr. Symons is one of emphasis; but, unless I have misunderstood him, it is more than that. He seems to imply that no synthesis is possible between Greek thought and Christian principles. I profoundly disagree. At many points in his article he seems to argue that one must choose between one or other of two ideas which I regard as obverse and reverse of the same coin of thought. This applies to the two ideas of "excellence" in work and of work as a duty or a means of service to one's fellows. I see no insoluble antithesis, and it is partly in considering the relation between the First and Second Commandments that one can see how the two ideas fit in together. The First Commandment "to love God with all thy mind" must, as I wrote, "surely mean, among other things, that every kind of work, whether intellectual or manual, should be done in a spirit of dedication to God, and therefore done just as well as the doer can possibly do it. Nothing but the best of which a man is capable can be good enough if the work is seen as service to God" (pp. 24, 25). Here is one aspect of my idea of "excellence". Then, turning to the Second Commandment, its precepts are complementary. One form for expressing the love of one's neighbour can be to do one's work in a spirit of service both to individuals (family and comrades) and the community. One must remember also that the daily life of people in industry involves them not only in relations with their work but also in relations with their fellow-workers, and the latter too must be seen as a vehicle for the fulfilment of the Second Commandment.

There is nothing inconsistent with this in the Greek conception of "arete" or excellence, and, since it is in regard to this that I differ most clearly from Mr. Symons, I want to examine it further. He says that I never ask "excellence for what?" This mere question shows that I have not got my meaning across to him. In what I wrote (p. 23) I quoted from Sir Richard Livingstone and, as he has given the clearest short interpretation that I know, I will quote him more fully again.[1] "According to the Greek idea, everything," Sir Richard writes, "has a use, a function, a virtue of which it is capable. Take

[1] *Education for a World Adrift* (pp. 99–101).

things as different as a knife, an eye, a doctor. A knife's use is to cut, an eye's to see, a doctor's to keep and make us well; and their virtue is fulfilled when they fulfil their use and function." This, he goes on to say, is true of men also. "They too must have a function, a use, a virtue of which they are capable and which it is their business to achieve." But for men this is more complicated, since a human being has many functions—as a member of a family, as a citizen, as a worker. "As a human being he has a body, an intellect and a character and his business is to make the most of each of these, and see that all three are developed to the excellence of which they are capable used rightly and used to the full."

And this, I argued, is just what Christ meant in His parable of the talents.

I recognize, of course, that this conception of self-realization cannot be fully achieved merely through the activity of manual work as a factory employee, but what I feel is that *when considering the responsibilities of a "manager"* in his relations with the workers and when trying to interpret these relations in terms of Christ's Second Commandment, it is not too much to say that the manager must endeavour to have work in a factory so handled that it may as far as possible help the workers to this kind of self-realization.

If one passes from that to look at the matter from the point of view of the worker at his work, the position is clearer and one can express what is involved in simpler terms. Surely there is something in the idea of doing a job just as well as it can be done (the avoidance of any kind of "shoddy" work, the handling of tools or the arrangement of a production process in a way which is functionally efficient) not merely for the sake of results, but because the well doing is itself intrinsically worth while. Surely there is satisfaction to be got from *any* job if it is done in this spirit—the greatest satisfaction of all if the spirit itself is seen, as I wrote above, as an expression of the love of God. "Who sweeps a room as for Thy laws makes that and the action fine," wrote George Herbert. Not only will a room swept in that spirit be well swept, but the mere act of sweeping becomes something worth doing for its own sake. This is another illustration of two distinct ideas which are not in conflict or mutually exclusive, but the obverse and reverse of the same coin of thought.

Let me pass from that to yet another. Mr. Symons charges me with "a queer evasiveness about the central purpose of all economic activity", of putting all the emphasis on the activity of the worker

and not on the usefulness of what he does—of failing to recognize that " factories exist in order to make things ", of " forgetting that the human relationships in a factory are, and are *quite rightly*, means to an end ". If space were available, I could compile an impressive list of quotations to refute this charge ; but, if that is the impression made on a reader like Mr. Symons, I must accept it as evidence of failure on my part to express myself clearly. Possibly, just because so much of my energy during the last years has been devoted to stressing the need for better production results, I have tended to take this for granted and dwell too much on the other side. But here again I feel is a case where Mr. Symons is raising an unreal issue and trying to present as conflicting ideas two purposes which are complementary to each other. I venture to quote words which I have used on another occasion.

> " Do let 's get away from the stupid question (which I always find comes up in discussions of these subjects), ' Are you aiming at good production results or the happiness of the workers ? ' It is not a question of choosing between the one or the other. I say we must aim at both. Neither can be fully attained without the other. They go together. But the ' happiness of workers ' in this connection means happiness in and through their work."

And, in answering Mr. Symons, I must add, what to me is a still more important thought. Of course it must be recognized that " factories exist in order to make things ". But material production is itself only a means to an end, whereas the active exercise of one's faculties in doing a piece of work just as well as it can be done is, as I see it, something intrinsically good—an end in itself.

I want to add two general observations. The first is that Mr. Symon's article has not apparently taken full account of the fact that I examined human relations within industry under three headings : (i) the relations of management with workers in terms of the responsibilities of the former ; (ii) the relations of workers with management in terms of the workers' response ; (iii) the relations of the workers with each other. Of course in any " real life " situation all these aspects are involved together, yet it helps towards clear thinking to consider each by itself. I think this has a bearing on the conception of work. In considering the responsibilities of " managers " to " workers ", the essential duty of the former is surely to strive to make work a satisfying activity for the latter, whereas, when considering the matter in terms of the workers' response, it is the " duty " and " service " aspect of work that has to be emphasized. That is how

it worked out in my treatment, and, if I seem to have over-emphasized the " satisfying activity " aspect of work, that is perhaps because I devoted much more space to the first heading—the responsibilities of management—than to the other two.

My second general observation is that, at the end of all this argument, I am left with the feeling that it does not touch the main theme of my book. I was writing throughout under the influence of the idea " that the greatest need of our modern industrial society is to make industrial employment something which is, and is seen as, an essential part of a satisfactory human life (individual and social) and not as a cause of conflict or an evil burden to be escaped from and reduced as far as possible ". In relation to this idea, work can be seen as a duty to the community, as a means of service to one's fellowmen, as a condition of self-respect, as a creative act done in a spirit of service to God, and as something which is worth doing for its own sake as a means of self-realization and soul-satisfying activity. All these elements or aspects can and should be combined. The problem (on which I focused my attention) is how to devise practical arrangements which, in modern social and industrial conditions, and in the face of all the various obstructing influences which operate to-day, will help ordinary men and women to be able to see their work, and do it, in this light. I urged that this needs not only good will but first-class intellectual effort—bringing the *mind* to the service of God and of one's neighbour. And I tried to express and explain my belief that neither good will nor intellectual effort can have enduring strength or right direction unless founded on religious faith and Christian principles.

In conclusion I want to mention one misunderstanding of a different kind which, nevertheless, has a bearing on my main theme. Mr. Symons describes me as questioning " how far our normal education, *with its literary basis*, can be adequate to the needs of the great majority of people who are engaged in manual work ". But I did not at any point refer to the " literary basis of education ", and it is a complete misunderstanding of what I wrote to say that it is in this that I see the danger. Here I must emphasize that I only touched on education incidentally as a possible influence on attitudes to work which needs careful study, and made no attempt at a full exposition of my views. So far as concerns Mr. Symon's point, the " danger " to which I referred was based on the thought that public opinion in this country might still be carrying forward the idea " that the educated individual must get out of manual work and that it constitutes ' social advance '

to do so". The essential need for countering this danger is not to restrict the scope of education but to raise the status in public esteem of the manual worker's role. And that is a purpose which was always before my mind in writing, and one which is very relevant to my main theme.

REVIEW

English Life and Leisure. B. Seebohm Rowntree and G. R. Lavers. Longmans. 15s. pp. xvi, 482.

The principal conclusions of this lavishly produced study of the way the English spend their spare-time will be by now familiar to most readers of *The Frontier*. Let me say at once that I do not think that any useful purpose will be served by attempts to show that more of the English go to Church and fewer are sexually immoral than this survey suggests: I suspect that my own home town is better than average, but I am aware that others are far worse. The work has been done with very great care and in some respects with admirable objectivity. There are of course omissions: in the discussion of football pools there is no mention of the view (which I understood to be common) that your chance of a prize in the pools is superior to your chance of getting anything back on an insurance premium; there is no mention at all of commercially organized whist-drives; and there are, e.g. other good paper-backed books besides Penguins, though I should be the last to deny Mr. Allen Lane his primacy in this field. But these are small points. At the level of fact-finding the survey's conclusions seem to be broadly unchallengeable.

The case is otherwise when one inspects the presuppositions from which the work was carried out.

The case-histories, 220 of which fill the first 121 pages, are not scientific, and are filled with comment and personal opinion from the interviewer or the writers. The emphasis of the case-histories is on religion and on sex, which from one angle increases their utility to, e.g. the clergy, and from another decreases it because this relative concentration of interest reduces the attention paid to other sides of life.

In certain cases there is failure to cite all the relevant facts. E.g. statistics of the growth of Roman Catholicism cannot be properly interpreted unless the comparable statistics of Irish (or Polish) immigration are also provided: Roman Catholic growth is only a *religious* phenomenon if these figures are different. The analysis of increasing

dishonesty suffers from insufficient weight being placed on the shortage of goods in the war and post-war years. The discussion of anti-clericalism would be more useful if it was associated with a profounder awareness of the relations between clericalism and anti-clericalism in Church history, and freed from the legend that "young men are not in general turning to the Church as a career unless they had a poor opinion of their chance of making a way for themselves in any other sphere of activity" (p. 348), quoted from a bishop, who should be ashamed of himself, for the statement is quite untrue. Whether the final phrase (of which the English translation is presumably "in any other job") comes from the bishop or the writers is not clear: but the writing is in fact not distinguished. "There is no denying that avarice is a vice that exercises a deleterious influence on moral fibre" (p. 132) presumably means "avarice is bad for the character".

The discussion of sexual promiscuity would be more satisfactory if there were clearer distinctions between, for example, the intercourse of two persons exclusively with each other before their marriage; general promiscuity among unmarried young people; ditto between married people; and prostitution. These have somewhat different histories and moral characters, the first for example being surely different from the others and especially from the last.

A more serious criticism, and one difficult to state with clarity and charity is of the authors' own temperamental approach. "We neither of us claim to be exceptionally virtuous. We have both knocked about the world a lot, and think we can claim that we are not narrow-minded" (p. 145). The claim can be willingly conceded: but what is one to make of the flavour of this comment on the film *Copacabana*: "Quite good entertainment of a kind that legitimately caters for people who don't want to be serious all the time. Nothing at all objectionable" (p. 236)? The flavour of their comments on the lighter amusements suggests that they have no use for anything that is not culturally uplifting—but not *too* uplifting, for they think the Third Programme overdoes it (p. 273); and that on sex and drink they would be wholly out of sympathy with, say, a Chestertonian approach. They survey us, as do too many good Christian people, with too much earnest virtue and too little humour. (A striking contrast with their own observation and writing is provided by C. Dimont's appendix, "Going to the Dogs").

This is surely related to the most radical criticism of all. They do not conceal their theological opinions, which are more or less liberal

protestant. (See pp. 339, 357, 359, 362, 364, 370, 373–4, etc.) Most of their interlocutors criticize the Church and the parsons from humanist assumptions about religion ; and it appears that the writers accept them too. (There is no trace of awareness that there has been a change in this matter in the last decade or so among writers, poets, playwrights, and thinkers. Since the authors do not, in the end, accept the faith, it is not surprising that they do not understand the Church.)

Those who are unaware of the way their contemporaries spend their time and occupy their minds will profit greatly from reading this book (and derive great entertainment from it into the bargain, for the thing *is* amusing). But those who look for a deeper understanding of the meaning of these things will be wise to go to the poets, the serious novelists, or even—if they choose their men—the theologians.

DAVID PATON.

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